DOCUMENT RESUME

ED 144 776 95 RC 010 141

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TITLE The Study [on Algonquin Indians]. Bloomfield Algonquin Studies Program, Bloomfield Central School District (East Bloomfield, New York).
INSTITUTION Bloomfield Central School District, East Bloomfield, New York.
SPONS AGENCY Office of Education (DHEW), Washington, D.C. Office of Indian Education.
PUB DATE Feb 77
NOTE 58p.

EDRS PRICE MF-$0.83 HC-$3.50 Plus Postage.
DESCRIPTORS *American History; American Indian Culture; *American Indian Languages; *American Indians; *Cultural Factors; Cultural Interrelationships; Geographic Location; Human Geography; Individual Power; Land Settlement; Reservations (Indian); *Social History; Tribes; Word Lists
IDENTIFIERS *Algonquins; *Quebec

ABSTRACT

The paper presents background information on the Algonquins' geographical location, history, Indian status and rights, culture, and language (Algonquin dialects are compared). The Algonquin Bands live in the Province of Quebec in an area known as the Laurentian Shield. In general, these tribes lived much further south. The impetus for the migration north appears to have been the expansion of the Iroquoian tribes out of present day New York State and Pennsylvania. The Iroquoian expansion coincided with the arrival of the Europeans. The basic over-riding assumption of the European-Indian relationship was that Indians were subject peoples and did not have sovereignty. Two considerations, trade and military affairs, characterized the first two centuries of Indian policy. Algonquin Proper is one of the languages in the large group called Algonquian which geographically was the most extensive language stock in North America. The first Algonquins came to the Bloomfield Central School District in 1945. Originally most of the Algonquins came from Maniwaki, but over the years, the majority have come from further north: Rapid Lake, Grand Lake Victoria, Lac Simon, and Amos. During the pelting season which begins in November and lasts until Christmas or early January, many children come to school in the district. Also a number of families have settled in the area and work on the fur farms and at other jobs year round. The reserves which have sent Algonquian speakers to the school district are Maniwaki, Rapid Lake, Lac Simon, and Amos. (NQ)

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ED144776

TO: Office of Indian Education
Title IV, Part A, Grants

The Bloomfield Central School District
East Bloomfield, New York
Bloomfield Algonquin Studies Program

THE STUDY

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Submitted by:

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February, 1977

RC010141

PLEASE NOTE:

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ACKNOWLEDGEMENTS:

The author wishes to express his thanks to the many friends and colleagues who helped in this study.

First thanks must go to Pat Crowley without whom this study would not exist.

Special thanks to Mr. David Jones of Maniwaki, Quebec without whose aid, the language section of this study would not exist.

Lorraine Bouchard of Montreal is to be thanked for help in the library work in that city, especially for access to the St. Sulpice Library.

Birgitte McDougall and Gilbert Whiteduck of Maniwaki helped in the early part of this study.

The author wishes to name and thank all of his Indian informants and consultants (both paid and unpaid). It is to be hoped that as my life was enriched by contact with them, their children's lives will be enriched by the beginnings of Indian Education in Bloomfield.

Thanks to: Archie Jerome, Elizabeth Jerome, Mary Jane Smith, Alice Jerome, George Jerome, Bertha Jacobs, Josephine Pougagchiche Vasquez, Eleonore Nottaway, Charlie Papatie, Esther Papatie, Pauline Papatie, Andre Papatie, Normand Papatie, and Normand Penosway.

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GEOGRAPHY

The Algonquin Bands live in the Province of Quebec in Canada in an area known as the Laurentian Shield. It is a heavily forested region with numerous lakes and rivers. This area was carved out by the last ice age (Wisconsin) and at best has only small pockets of arable soil, making agriculture virtually impossible. The extensive forests are almost entirely made up of pine and birch trees.

Only in this centruy has the mineral wealth of this region been exploited. From the ancient crystalline rock beneath the ice-scoured surface can be found iron, gold, and nickel. The Indians were effectively excluded from profitting from these resources at the end of the 19th century. It should be mentioned thatthe mines have polluted the streams and lakes of western Quebec just north and west of the Algonquin reserves with mercury run-off and may present a danger to the Algonquins in the future.

The climate in this area of Quebec is know as "Humid Continental." The summers are cool and the winters are severe and long, lasting usually from the end of October to the beginning of May. Survival during these long winters has determined to a great extent the Algonquin way of life.

The map on the following page shows the Algonquin reserves in western Quebec province in relation to the major population centers in Canada.

ALGONQUIN RESERVES

Reserves

1. River Desert Reserve (Maniwaki)
2. Rapid Lake Reserve
3. Lac Simon Peserve
4. Amos Reserve

Cities

A. Ottawa (Federal Capital)
B. Montreal
C. Quebec City (Provincial Capital)

HISTORY

As an introduction to the Historical Section of this report, I would like to extensively quote from a Canadian government publication called "The Canadian Indian: Quebec and the Atlantic Provinces." This report gives the general historical background for all the bands in Eastern Canada, citing important dates and important Indians from the time of first contact. For the Algonquin Proper, we find only:

"All of the Indian people inhabiting Quebec and the Atlantic Provinces, with the exception of the Huron and Mohawk, belong to the Algic or Algonkin family. There is no evidence in their known history that the Algonkin ever had a political union, or that, until they became involved in European wars, they ever fought together against a common enemy.

"One small group of the larger family is known to history as the Algonkin, and for identity, historians often call them Algonkin Proper. They live today on seven reserves in western Quebec, with one reserve in Renfrew County, Ontario. The largest reserve is at Maniwaki, at the confluence of the Desert and Gatineau rivers. It is home to nearly 1,000 people."

This quote is given to highlight the problem of attempting to research Algonquin history. In a book of ninety-one pages full of facts and dates for most other Indian bands, the two paragraphs above are all on the Algonquin Proper. It has been a long and frustrating search, the results of which follow.

As can best be determined, the Algonquin tribes in general lived much further south than their present location north of the Great Lakes and north of the St. Lawrence Valley. The impetus for the move to the north appears to have been the expansion of the Iroquoian tribes out of present day New York State and Pennsylvania. The hated Iroquois were consolidating an extensive empire by means of war and even today the Algonquin word for the Iroquois is "Notawe" meaning men of war.

The expansion of the Iroquois coincided with the arrival of the Europeans. The French immediately antagonized the Iroquois creating a permanent enemy and befriended the Huron and the Algonquin bands in the St. Lawrence Valley.

The major problem in dealing with the historical resources from the French colonial period is that from the time of Cartier many groups in the St. Lawrence Valley were referred to as "Algonquin". That there is a connection with the present day Algonquin bands in western Quebec is not in doubt. The only group about which there is good historical evidence is the present-day Maniwaki band whose history will be told later.

The first recorded contact with "wandering bands of Algonquins" was by the French Jesuit priest Father Masse in 1625. In 1637, another Jesuit Father de Sillery made many converts to Catholicism. A mission of St. Joseph's was established at Sillery. Many "Algonquin" and Montagnais converts settled at the mission and supposedly turned to farming. The French zeal for converts and for changing the lives of the Indians can be seen from the

beginning of the 17th century.

In 1717, the St. Sulpician fathers, an upper-class French religious order, following the example of the Jesuits, set up a "seigneurie" (feudal domain) at Lac des Deux Montagnes. The St. Sulpician fathers helped themselves to a large parcel of Algonquin land where almost 2,000 Algonquin lived as well as brought other Algonquins, Hurons and even some Iroquois. The French authorities found that the Indians under their influence at such settlements or "missions" acted as good buffers between the Iroquois and the French colonies as well as acted as middlemen in the Fur Trade. The French also hoped to cut off Indian trade with the English by close surveillance of the "missions".

These mission Indians were often part of the French forces during the long wars with the English and the Iroquois. The French armies never fought without the help of the Algonquin and Huron. The issue was control of the fur trade. The English wanted Iroquois control so that all the fur would go by New York to London. The French tried to establish the Algonquin and others as masters of this trade so that Paris would be the center of the trade.

The fur trade had a major effect on the Indian way of life in the 17th century. Nomadic or migratory bands of Indians whose way of life was hunting for survival, became dependent on the French for food and tools in return for furs. Even as early as this, areas were "trapped out" and the search for furs went farther and farther west. Indian families who had hunted together all year

were now separated for long periods of time. The women attempted agriculture under French direction while the men trapped or fought.

The French attempted even in the 17th century to "educate" the Indians and "civilize" them. It was thought that young people could be taught by nuns and priests to become Europeans, but after a generation of frustration the French gave up trying to do this on a large scale.

The French showed another typical European fault as early as the middle 1700's. The French discovered that the herb Ginseng grew in the St. Lawrence valley. The Indians had used it somewhat, but never on a large scale. At Lac des Deux Montagnes, the Indians began to gather Ginseng which the French sold to the Chinese. The Algonquins made good trade with the herb. The French became greedy, began gathering the Ginseng in May rather in September as the Indians had done, and, of course, the Chinese stopped buying!

The early 18th century history of New France was a constant war with the Iroquois and the English in which the Algonquins fought many battles along side the French. The French never gave the Indians the credit they deserved for their support, and usually simply referred to the Indians as "the savages" in battle reports, etc.

The defeat of the French in 1760 brought the English in control of the St. Lawrence valley. The allies of the English were the Iroquois and they were rewarded by the conquerors while the Algonquin and other tribes allied with the French were ignored.

In 1761 and 1762, the Indians claim the ownership of the mission lands "belonging" to the Jesuits. The British authorities grant the Iroquois a reserve at Caughnawaga, but the Algonquin lands remain to this day the property of the St. Sulpician order. General Gage, the British governor of Montreal rewarded only his allies. Another attempt was made in 1780 to regain the territory around Deux-Montagnes. A delegation even went to England in 1807 for the same purpose; all to no avail.

It is about this time (the end of the 18th century that a large number of Algonquins settle along side the Iroquois at another St. Sulpician mission in Oka along the St. Lawrence. This group will later settle in Maniwaki.

Protestant missionaries took advantage of the friction between the Catholic priest property owners and the Iroquois and Algonquins. They won many converts to the Protestant religion as well as to the English language among the Iroquois. The Algonquin, however, resisted changing religion and second language and remained Catholic. The English language did make some inroads among them at this time.

A seldom discussed aspect of French and Indian relations is the institution of slavery. Recent studies have shown that while not widespread, Algonquin and other Indian children were bought and sold as property. This was not officially stopped until 1834 when all slaves were freed.

Until the 1870's there were no land treaties with the Algonquins of Quebec. Indian lands were "ceded" to the kings of

France and later to the kings of England. So-called surrenders and cessions were written into British(Canadian) law in the 19th Century. Most of this land if not inhabited by Europeans became "crown lands." If no White economic interest wanted it, the Indians had free use, if not legal "ownership" of the land. Until the end of the 19th century the Indians of northern Quebec were generally left free to pursue their hunting way of life.

In 1847 the Diocese of Bytown was established and the care of the western Quebec missions became its responsibility. The first bishop fo the new diocese Bishop Gigues founded the mission at Maniwaki in 1851. It was about this time that the Algonquins at Oka became disgusted with the Catholic "seigneurs" (lords) at Oka as well as with the Iroquois and moved north up the Gatineau to the Desert River and founded Maniwaki. Maniwaki means "Mary's land" which shows the strength of the Catholic faith.

In August 1851, the Quebec provincial legislature authorized the setting aside of reserves for the use of certain Indian bands that were still nomadic hunters. The Algonquin reserve at Maniwaki was formed as a result of this legislation. Indian agents managed these new reserves. Each band member could chose a piece of land in the reserve for himself if that parcel was not held by another member. He could will it to anyone who was a band member.

In the 1870's after Canadian Confederation, the Federal Government in Canada began to make treaties with the Indians in western Canada and started the Federal reserve system. In Quebec, where the province had been in charge of Indian affairs, there was overlapping jurisdiction, but finally the Federal Government took control of the reserves in Quebec, especially in the financial sense. The reserves at Maniwaki, Rapid Lake, Lac Simon, Grand Lac Victoria and Amos were all created under the Federal Government in the period following the 1870's.

The Province of Quebec was still involved in the distribution of land. In 1928, the Quebec Government set aside an area of 6,300 square miles known as the Grand-Lake Victoria Hunting Preserve and a further 4,000 square miles in the Abitibi region. By 1962, the Indians of Quebec had 323,000 square miles for the controlled trapping of beaver. These lands were divided into band areas and family sub-divisions. The family head was responsible for a beaver head count and only killing mature male beavers. This type of conservation effort has greatly expanded the beaver population and helped increase family income on the Algonquin reserves.

INDIAN STATUS AND RIGHTS

The following two paragraphs are a resume of a rather frank "Background Paper" published by the Department of Indian Affairs in Ottawa.

The paper suggests that the basic over-riding assumption of the European-Indian relationship is that Indians are subject peoples and do not have sovereignty. The first two centuries of Indian policy were characterized by two considerations: trade and military affairs. The Indians supplied the resources (principally fur) and consumed European goods. They also used and were used by the Europeans in fights with other groups of Indians. Until the 1830's Indian affairs in Canada were in the hands of the military. At this time the principle, not of sovereignty, but of native rights to their lands was firmly established. The policy of the British was to take over lands only after native rights had been relinquished.

With the growth of white settlement, lands were officially ceded and reserves set aside for Indian use. With civilian takeover of Indian affairs in the 1830's a new problem was created. This was the attempt to "civilize" and settle the Indians to make them part of the larger society. At the same time, in order to accomplish this, the Indian had to be protected from the "civilized" society.

With Confederation in 1867, the Federal Government of Canada became responsible for Indian policy. Its major aim became to effect a transition from the native way of life to that of the white majority. The Indian Act of 1874 became the basis for Indian policy. This Act transferred native rights to the land to the Crown and in return the Indians received annuities and lands reserved to their use. The idea at the time was to see that Indians were turned into white men: beginning education programs, attempting to make them farmers, and providing "temporary" welfare.

The Indian Act gave the Indians certain rights. Indians had a joint interest in the land on the reserve. They could receive a parcel of the reserve at no cost for individual use. All members of the band could share in the money earned for the lease of reserve land or from any natural resources to be found on the land. Indians in Canada are subject to absolutely no taxation of any kind. All band members have a voice in deciding the use of reserve lands. Special hunting and fishing rights were granted to the Indians as prescribed by the Federal and Provincial governments.

In order to be considered an Indian in Canada, one must have one's name on a band list. The official band lists are kept in Ottawa. To have one's name added to a band list, one must be the son or daughter of an Indian father. If an Indian woman marries a White, she thereby relinquishes all rights as an Indian as do her children. Indians can also sign away their

status. A campaign to have Indians sign away their rights to band membership for a small portion of the annuity was conducted quite vigorously by the Ministry of Indian Affairs until the 1960's.

In 1969, a program of self-government on the reserves was instituted from Ottawa. Band Councils became the local government responsible for services and programs provided with Federal monies. Bands now administer most programs on the reserves (including, finally, education).

The original Indian act provided for a "chief"on each reserve. The Algonquin who had a very loose social organization and almost no political organization in the European sense still find it very hard to have power invested in one man. Therefore the "chief" changes very often on the Algonquin reserves as one chief after another becomes the symbol of all that is wrong on the reserve.

The first Algonquins came to the Bloomfield Central School District in 1945. A local mink fur farmer, Mr. Lester Bennett, hunted in the Maniwaki area using Indian guides. He discovered that the Algonquins were skilled at skinning and treating animal skins. He transported the Indians down in the fall of that year, housed them in cabins similar to the housing on the reserves, and paid them a very small wage for their skills in working with the mink and fox. This continues to the present day. Originally most of the Algonquins came from Maniwaki, but over the years,

the majority of Algonquins have come from further north: Rapid Lake, Grand Lake Victoria, Lac Simon and Amos. The pelting season begins in November and lasts until Christmas or early in January. At this time of the year many children come to school in the district. Also a number of families have settled in the area and work on the fur farms and at other jobs year round.

CULTURE

The Algonquin people have been in contact with European cultures for more than three centuries. During this period they have managed until very recently to preserve their traditional economic way of life. This was made somewhat easier with the help of European technology. The most important for the survival of the traditional hunting basis for existence is simply that until this century the region inhabited by the Algonquins had little interest for pre-technological White society. It is impossible to sort out "traditional" from European-influenced behavior. Anthropologists in the early part of the 20th century felt that the Algonquins and their neighbors in the north gave more clues to the "traditional" way of life and attempted to reconstruct it.

Historically the Algonquin were migratory hunters. The term "nomadic" is often applied to the Algonquin, but this gives a false idea. The Algonquins migrated between their hunting territory and summer settlements. They did not just wander aimlessly after a food supply as the term "nomadic" implies. These migratory hunters depended almost entirely on the moose for survival. All of the moose was used to good advantage. The meat was eaten, the skins were used for clothes and bedding, the sinew was used as thread for sewing and the bones were made into tools such as needles and knives.

Other animals were also trapped and hunted for both meat and fur: beaver, porcupine, rabbits, bear and lynx. Fishing was an important part of life and fish a staple item in the summer diet. Berries were gathered in the summer months, particularly blueberries. In the spring, birch sap was made into a syrup. As was mentioned in the section on geography, there was no agriculture.

Many studies were conducted in the early part of this century concerning land ownership among the Algonquins and the neighboring bands. Land was never owned in the European sense, but was divided up into family or clan hunting areas to be used for survival. The size of these hunting areas was quite large, extending to 100's of square miles. There was rarely a problem of trespass or poaching. In hard times, a hunter got permission from the "owners" to hunt on land that was not for his use under normal conditions.

Since the Algonquin were a migratory group, hunting in samll groups in the winter and only settling into one place in the summer, personal property was only the most necessary items - clothes, tools, travelling gear, etc. Most of these things belonged to the group and were used at the discretion of the parents for survival purposes. This idea of group ownership and of sharing persists to this day. Food is always shared, accomodation given freely and clothes, personal items and toys get passed around freely.

Survival depended on a successful hunt, especially in the winter, and this necessity determined the social organization which to some extent persists to this day. The basic economic unit was and is the extended family. As best as can be determined, the family organization was patrilinear. A group of related extended families made up a band. There was no clan organization, a band was determined mostly by family ties, dialect and geographic proximity.

The Algonquin was an independent person whose first duty was to the survival of his family. Leadership was passed around according to talents. A good hunter led in the hunt. A good story teller led the summer entertainment. A man in touch with the spirits mediated with that world and this. There was no such thing as a chief and no hereditary right to any leadership role. The imposition of a chief by the Canadian bothers the fiercely independent Algonquin as has been stated.

A migratory people needs good temporary housing and the "ki-gwan" or wigwam served this purpose. Trees were used to form a circular frame which was covered with birch bark and moose skins. A floor of pine branches was made on the snow with a fire in the middle. In the 18th and 19th centuries contact with the Iroquois brought a wigwam variation of the longhouse. Wigwams became as large as fifty feet in diameter. Today housing varies. The government has built houses on all the reserves except Grand Lake Victoria. There canvas tents and small wooden shacks are used.

Most tools and handicrafts like every other activity had to do with survival: hunting, cooking, clothing and shelter. The snowshoe (agim) allowed mobility on top of the snow during the long winters. This was an Algonquin invention. Toboggans pulled by a tump line attached to the forehead were used to transport goods. Dogs were not used as with the Eskimos. Dog sleds did become prevalent in the 19th century and have now been replaced by snowmobiles. Canoes for summer travel and fishing were made from birch bark. The art of making snowshoes remains a viable craft, the art of canoe making is almost entirely lost.

Cooking was done in birchbark vessels or moose skin bags. The meat was usually boiled in these utensils by dropping very hot rocks into the water causing it to boil.

Clothing was made from skins. Like the Eskimo, but unlike the vast majority of other American tribes, Algonquin clothing was tailored to the individual. Mocassins, leggings, and a tunic were worn in the winter. Caps and hoods and mittens were also made. Fur robes were used in the cold weather as coats as well as for bedding.

Tools consisted of knives, awls, and hammers usually made from stone or bone. Women made and used spoons and ladles from birch. Bone was used to make needles and skin scrapers.

The life cycle of the Algonquin is similar to that of most non-European and non-technological societies. Infants stayed with their mothers usually attached to a cradle board until they could walk and talk. At this time the other children

became responsible for the younger ones. At puberty, the child passed immediately into adulthood. Young men became adults when they proved themselves as hunters. Young girls became women with menstruation. Old age brought respect and care from the rest of the family and often responsibility for the young children.

Marriage was a monogamous and a very loose union. A young man would sleep with a young woman and then the couple would be expected to set up housekeeping on their own. Marriages often dissolved if one of the partners moved out. This was accepted but not very common. Marriage and the family were units of survival. Children were and still are highly valued. Infant mortality was very high and the more children, the better the chance of survival.

Since the basis of Algonquin society was cooperation for survival, there was very little crime. A very serious crime such as murder resulted in banishment - almost the same as a death sentence. This was very rare. Generally, the interpersonal disputes were handled by the medicine men. These individuals were in touch with the spirits and administered rudimentary herbal cures for sickness. They were supposed to be able to chase away evil spirits or afflict an offender with them. Many stories tell of an insulted person asking the shaman or medicine man to inflict their enemy with some sickness or paralysis. Usually the person seeking revenge begins to feel guilty about the suffering he is causing and the evil

is driven off. Group harmony is thus re-established

It is supposed that Algonquin religion resembled that of other Algonquian tribes. The Christian influence, though, goes back too far for anything to be said with certainty. Algonquin informants know of no Indian religion except the fairly recent arrival of a modified Longhouse religion, after the Iroquois model. Catholicism is the religion of the Algonquin and every reserve has it church and its French priest. None of my informants can recall ever hearing of an Algonquin priest!

The traditional Algonquian religion, the traces of which can be found in some present day stories, was a belief in spirits. Every tree and animal had a spirit as well as places such as lakes and rivers. Medicine men were in contact with these spirits and to some extent could control them. Even today every reserve has a man or woman gifted in communication with the spirit world.

Manitou was the name applied to God, but today this term means the Christian God. Belief in spirits pervaded most daily activity. Prayers, songs and ritual saying were recited to the spirit of an animal that had been killed. Often some piece of that animal was ceremoniously hidden or placed outside the camp to show respect to the spirit.

Creation myths closely resemble either the Iroquois or the Objibway/Cree neighbors of the Algonquin. The Iroquois type has the earth as the back of a turtle. The Cree and Objibway tell of a muskrat who dives under the water and brings up the earth.

The only Algonquin folklore is the tales passed on from grandparents to grandchildren with the admonition that these stories be passed on. All of my informants told me that their grandmothers had many stories which they told during the long winter nights. Most of these stories dealt with the animals, the spirits and strange creatures.

Our People Talk is a collection of stories that young people on the Maniwaki reserve gathered. This book will be appended to this report for it is very useful in giving young Algonquins an idea of the "grandmother" type of story so long a part of Algonquin tradition that unfortunately is being lost here in the United States.

Some examples of the types of stories to be found in Our People Talk are the following. Little men two feet in height live in tree trunks and under the ground. They like to tease the Indians. Creatures with webbed hands and feet live under lakes. Canoes can fly if being used by the spirits of dead Indians. Men have wings after death and fly away to a magic country to the east.

Charming tales are told of how the beaver got his tail, why the otter makes a crying sound or why birch bark is ribbed. There are Indians who live under waterfalls who have no profile. Beavers and other animals can come to people in dreams and direct their actions. Often these animals in dreams are demons in disguise who do the dreamer much harm. Rabbits can talk and explain human foibles.

Many of the informants told stories of devils coming to Indian dances. There are many, many ways of predicting deaths: birds fly into windows or down chimneys, unknown creatures knock at doors and the voices of dead Indians are heard. The kukugi is a common "monster". Stories are told of the kukugi stealing children who wandered from camp. A puppet-sized mask was even made and hung outside a camp to frighten children from wandering off. All Algonquin children know and fear the kukugi.

Algonquin culture today is one of transition. The whites have come north to exploit the mineral riches of Quebec and have brought many changes with them. The economic base of Algonquin life has been destroyed in this century and the majority of Algonquin live their lives on welfare. Hunting and trapping are still prevalent, but they are not sufficient for survival. Alcoholism is a major problem on all the Algonquin reserves. The reserves at Grand Lake Victoria and Rapid Lake still have moose meat as their staple meat, but many of the skills surrounding the moose culture of the past have been lost.

Schooling has been and still is a major problem. After Confederation when responsibility for Indian education passed to the Federal Government, grants of $21.00 per year for each Indian child were presented to religious orders to run schools. It wasn't until the Second World War that the religious orders became active north of Maniwaki. Schools were established on all the reserves, but often no teachers were sent and those that did come did not stay very long.

In 1948 the policy was changed to have Indian children whenever possible go to school with non-Indian children. This was done by sending small groups of Indian children to board in White homes and go to schools in White towns. The social and personal problems created by such a system are obvious.

A residential school was started in Amos in 1956. This was a boarding school run by Catholic nuns who taught only in French. The children were away from home from 9 months of every year until they dropped out usually about the age of 12 or 13. The attempt to rob the children of their culture could not have been more brazen than in the two cases of schooling "alternatives" sighted on this page. The children became dominant in a language other than their own. They returned to the reserves to find that they did not belong having missed the real education of hunting, fishing, and trapping. This system of education has created a whole generation of misfits.

Presently the Federal Government has responded to the demand of the reserves and is establishing and maintaining educational facilities on most reserves up to the sixth grade. New schools have recently been built and equipped in Lac Simon and at Rapid Lake. The children are spending their early years with their parents and can chose to continue in Val d'Or or in Maniwaki at the age of 12 or 13. Most don't leave home.

Life on an Algonquin reserve today is for the outsider a very depressing experience. Alcoholism is a major problem as is total dependence on government welfare for the basic

necessities. Many Algonquins still hunt, fish and trap but only seasonally and then according to government restrictions. In the summer many of the men act as guides for fisherman and in the fall for hunters. The government is now paying the Indians to be workers on self-improvement programs on the reserves. Construction of new houses is now done by Indian workers and not imported White ones. Improvements are made by Indian workers such as new flooring for all the government houses.

Many of the crafts still survive. A lot of the woman work with moose hide for sale to the tourists. Birch bark is also worked for small souvenir type articles. The schools employ Indian aides as do the Health workers and once in a while the Church. After a period of total neglect, the government in Ottawa is finally trying to create possibilities of money making on the reserves themselves.

Unfortunately though, the reserve appears to an outsider not to be a very happy place. Drinking is the major reason. Drunkeness, child abuse, car accidents are all a daily part of life on an Algonquin reserve. Until the people can find a place in the modern economy, welfare and the dependent state will make life for the Algonquins a sad struggle.

LANGUAGE

Algonquin Proper is one of the languages in the large group called Algonquian which geographically was the most extensive language stock in North America. The Algonquian territory extended from Labrador to the Rocky Mountains and from the Hudson Bay as far south as North Carolina. In the eastern part of this territory was an area of Iroquoian languages. The various Algonquian languages are not mutually comprehensible. A Menominee could not understand a Montagnais. They both speak Algonquian languages, but do not speak the same language, anymore than a Frenchman can understand a Rumanian and they both speak Romance languages. Algonquin Proper is one of many Algonquian languages and should not be confused with the other languages of the same group.

About two-thirds of the remaining Algonquian speakers are in Central and Eastern Canada with the rest in the United States. Some of the principal Algonquian tribes today are the Abenaki, the Arapaho, the Cheyenne, Cree, Menominee, Micmac, Montagnais the Objibwa(Chippewa), the Ottawa and the Naskapi.

The Algonquin Proper language is spoken by about perhaps 4,000 people. The Algonquin Proper speakers live in an area of western Quebec and include the following reserves: Maniwaki, Rapid Lake, Lac Simon, Grand Lake Victoria, Amos, Temiscaminque, and Golden Lake. The reserves which have sent Algonquin speakers to the Bloomfield Central School District are Maniwaki, Rapid Lake ,Lac Simon, and Amos.

The River Desert Band commonly known as Maniwaki for the town next to the reserve is the group of Algonquin speakers who live the farthest south. It is one of the largest reserves in Quebec with a population of well over 1,000. In spite of the fact that the White population surrounding the reserve is overwhelmingly French speaking, the Algonquins of Maniwaki speak English as a second language to the point where many of the children know only English. Children are losing the ability to speak Algonquin which most of the adults over the age of 30 can still do.

Further north in the Verendrye Park, a vast area of wilderness protected by the Quebec government is the Rapid Lake Indian settlement now a reserve. This is a very isolated reserve and almost the total population of Rapid Lake can speak Indian. This includes all of the children, although the school on the reserve teaches only in English with White teachers. Some of the young adults who went to school in Amos can speak French quite well. The Indian language is very strong in Rapid Lake.

Grand Lake Victoria is a reserve and a hunting preserve on an island in the Verendrye Park. It can only be reached by boat in the summer. Here, too, the first language is Indian, but the children go to school in Lac Simon whose first language is fast becoming French.

Lac Simon is to be found just north of the Verendrye Park. This is a government resettlement reserve with all new houses and a new school staffed entirely by French speaking Quebecers.

The Indian language is being replaced by French here. Most of the young adults attended school in Amos with the French nuns; and the present school is entirely French.

The reserve the farthest north is Amos. The dialect of Amos varies quite a lot from that of Maniwaki, but people from the two areas can communicate. French has almost entirely replaced the Indian language in Amos for those under 30.

Algonquin Proper has a seven vowel system. Three vowels are phonemic by their length: short a and long a, short i and long i, and finally short o and long o. The seventh vowel is the e. There are three semi-vowels, and 24 or 25 consonants. The phonetic system of Algonquin which follows was provided by Mr. David Jones, an Algonquin language specialist now employed by the Maniwaki (Desert River) Band to train Indian language teachers.

Mr. Jones gives the phonemes of Algonquin and the three different spelling systems that have developed over the years. There is a dispute in Maniwaki over the "correct" spelling. As can be seen on the chart, the missionaries, the linguists, and the people in Maniwaki conflict in certain cases. This can create problems in developing a writing system. Since nothing has been finalized, all three systems are presented here.

It was decided that with the limited resources of this project that an attempt should be made to show the dialectical differences between the various reserves. The parents on the Parents Committee from Amos did not want their children to

learn to speak the Maniwaki way. A series of words and phrases were chosen for comparison. These are basic words that might be taught when beginning to show the English-dominant Algonquin child how to speak Indian. On the following pages you will find a comparison of English, Maniwaki Algonquin, Rapid Lake Algonquin and Amos Algonquin. These are the three dialects of parents whose children are permanently in the school district. The spelling system as closely as possible is that of the Maniwaki teachers.

Since the Algonquin tongue was dominant in most of the northeastern part of North America, the Algonquian languages have given both English and French many terms, particularly place names such as Massachusetts and Quebec. Many Algonquin Proper words can be found in English today. Among these are: mocassin, toboggan, moose, and skunk and chipmunk, as well as caucus,

THE SOUNDS OF ALGONQUIN

Vowels

Missionaries	Revision (Maniwaki)
a	a
á	aa, ā
i	i
í	ii, ī
o	o
ó	oo, ō
e	e

Semi-Vowels

8, w	w
i	y, i

Oral Consonants

	Bloomfield*	
p	pp	p
b	p	b
t	tt	t
d	t	d
k	kk	k
g	k	g
s	ss	s
z	s	z
c(h)	ss	sh
j	s	j
tc(h)	cc	ch
dj	c	dj
sk	sk	sk
cp	sp	shp
ck	sk	shk
ct	st	sht

Nasal Consonants

m	m	m
n	n	n
mb	mp	mb
nd	nt	nd
ng	nk	ng
nz(ns)	ns(nss)	nz(ns)
nj(nc)	ns(nss)	nj(nsh)
ndj	nc	ndj
	ny, n, v	nh, ny

Glottal Stop: h??

*Leonard Bloomfield, the linguist, not the school district

Comparison of Algonquin Dialects

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
one	pejik	pejik	pejik
two	nīijin	nīijin	nīijin
three	nisin	nisin	nisin
four	neowin	neowin	nīwin
five	nānin	nānin	nānin
six	godāswe	godasi	godachin
seven	nijaswe	nijwasi	nijwachin
eight	nishoswe	n'chasi	nāniniwin
nine	shageswe	shagedesi	shagedachin
ten	midāswe	midāsi	midāchin
eleven	midāswesipejik	midāsheshitspejik	midātchisipejik
twelve	midāswesinīijin	midāsheshitsnijin	midātchisinijin
thirteen	midāswesinisin	midāsheshits'nisin	midātchisinisin

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
fourteen	midāswesineowin	midasheshitsneowin	midātchisinīwin
fifteen	midāswesinānin	midasheshitsnānin	midātchisinānin
sixteen	midāswesigodaswe	midashėshits'godasi	midātchisigodachin
seventeen	midāswesinijaswe	midasheshits'nijwasi	midātchisinijwachin
eighteen	midāswesinishoswe	midasheshits'n'chasi	midātchisināninīwin
nineteen	midāswesishageswe	midāsheshitsshagedesi	midātchisishagedachin
twenty	nishtina	nishtina	nijitana
twenty-one, etc.	nishtināsipejik nījin, etc.	nishtināshitspejik nījin, etc.	nijitanāshipejik nījin, etc.
thirty	(n') somitana	nisomitana	nisomitana
thirty-one, etc.	somitanasipejik nījin, etc	nisomitanashitspejik nījin, etc	nisomitanashipejik nījin, etc.
forty	neomidina	neomidina	nimitana
forty-one, etc.	neomidinasipejik nījin, etc.	neomidinashitspejik nījin, etc.	nimitanashipejik nījin, etc.
fifty	nanimidina	nanimidian	nanomitana

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
fifty-one	nānimidinasipejik nijin, etc	nānimidinashitspejik nijin, etc	nānomitanashipejik nijin, etc.
sixty	gōdaswemidina	n'gōdatsmidina	godōsimitana
sixty-one, etc.	godaswemidinasipejik nijin, etc	n'godatsmidinashitspejik nijin	godosimitanashipejik nijin, etc
seventy	nijwasemidina	nijasmidina	nijasimitana
seventy-one, etc.	nijwasemidinasipejik	nijasmidinashitspejik	nijasimitanashipejik
eighty	nishwasemidina	n'chasīmidina	nānenimitana
eighty-one, etc.	nishwasemidinasipejik nijin,	n'chasimidinashitspejik nijin	nanenimitanashipejik nijin
ninety	shagedesimidina	shagidis'midina	shagidosimitana
ninety-one, etc.	shagedesimidinasipejik	shagidis'midinashits-pejik	shagidosimitanashipejik
one hundred	mitasamidina	(pejik)midasimitana	midasimitana
blue	ozawashkwa	mishokina	ojāwashkwa
yellow	ozāwa	ozāwa	ozāwa
red	mishkwa	miskwa	miskwa

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
white	waba	waba	waba
black	makadeowa	mikidiowa	makadeowa
purple	?	?	?
orange	ozāwa	?	?
brown	ozāwa	?	ozāwa
green	?	?	?
head	ōshtigwan	ōshtigwan	ōshtigwan
eyes	ōshijik	shkijik	ōshkijigon
nose	ōkiwan	kion	ōshagwan
mouth	ōdōn	ōdōn	ōdōn
teeth	wibit	wibida	wibidak
ears	otawak	otōgan	otāwak
hair	minsis	minsis	winanisisan

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
lips	ōdōn	ōdōn	ōdōn
neck	okwegan	ogawa getchikwa	ogawa
shoulders	odinimagin	odinī	oditiman
back	obīkwōn	owagin	odinī
stomach	omisit	misida	omisit
arm	onik	onik	nik
elbow	odoshkwan	odosigin	odōskwan
hand	onīji	onīji	onīji
finger	(pejik)oniji	onīji	onīji
thumb	omijichin	ominjin	omijichin
leg	okāt	okāt	okāt
knee	ogidik	ogidik	ogidik
foot	ozit	ozit	ozit

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
toes	michinisidan	ojichosit	?
house	migwam	migium (migwam)	migium
car	odāban	odābaṅ	odāban
bus	bus	bus	kawabakodāban
door	shkwandem	shkwadem	(i)shkwadem
Open the door	Shebidōn sh'kwandem	Shebidōn shkwadem	shebidōn ishkwadem
Close the door	Geban shkwandem	Geban shkwadem	Kiban ishkwadem
window	ozabāgin	wasānchigin	wasānchigan
bathroom	mizigwam	mizigeam	mizigium
Where is ...?	Andi ...?	adi ...?	Adi ...?
Here is ...	Mio ..... wowoma	edi	we ..... oma .....
Stop it	pōntōn	pōntōn	pōntōn
Walk	mōsin	mōsin	mōsin

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
run	mipitōn	mopitōn	mipatōn
this way	ōndi	ōdi	ō'di
moose	mōs	mōs	mōs
beaver	amik	amik	amik
mink	shagweshi	shagweshi	shagweshi
bear	makwa	makwa	makwa
dog	animōsh	animōsh	animōsh
cat	kājagis	pijio	pōshi
come here	pijan	pijan	pijan
Are you sick?	kidakōs?	kidakwizina?	kidakozinana?
Eat	wīsinin	wīsinin	wīsinan
Drink	minikwen	minikwin	minikwan
Hello	kwe	kwe	kwe

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
How are you?	Anijipidimādisin	Ane imād'sin	Ashejimātisin
Fine	Niminomādis	Niminomādis	Niminomādis
What is your name?	Aninejinikasowin?	Anishnikasinin?	Adiejinikazowan?
My name is _____ .	_____ dijnikasonin	_____ nindishnikazinin	_____ miejinikazowan.
Are you finished?	Kidishkwata?	Ashinagigishkwata?	Ashinagedishkwata?
Are you hungry?	Kiwīwīsin	Kibōkidena?	Kiwīsin na?
Are you thirsty	Kiwiminedwe na?	Kibakenadom na?	Kiwiminkwe na?
Listen	Dītin	(n) dītin	[illegible]
See you tomorrow.	Kawamini wabang	Kishigwamina wabik	[illegible] abak
Sit down	Nimadabin	Desibin	Ab[illegible]n
Thank you	Megwetch	Migwetch	Migwetch
Today	Nongim	Nogim	Nogim
Now	Nongim	Nogim	Nogim

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
Tomorrow	Wabung	Wabik	Wabik
What's the matter?	Anin nendīn (Anedin)	Anedīn	Anedīn
mine	nīni	nīni	nīnie
yours	kīni	kīni	kīnie
his (and also meaning hers)	wīni	wīni	wīnie
theirs	wīnowa	wīniowai	wīniwae
ours	kīniwin(ki)	kīniwedi (niniwedi)	kíniweti
shoes	makisin	makisin	makisin
boots	makisin	bibōnmakisin	bibōnmakisin
pants	najibeshāgin	anigebeshàgin	midas
shirt	bagi	abijan	papigian
coat	kabodawan	kabōdjan	pizikewagan
hat	wiokwan	wikwan	ashtodin

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
mittens	michikawin	midjikawin	mijikowinok
gloves	niskako nijimichikawin	midjikāwin	——
scarf	nāpikagin	nāpikagin	nāpikagan
milk	tōshanōbō	jōjōsnāba	nōjōsnābō
coffee	coffee	coffee	kafi
meat	wiās	wiās	wiās
cookie	pikwashigas	bīkwejikinish	pikwjiganes pisikewagan
sandwich	sandwich	sandwich	sandwich
bacon	kōkōshwias (pâté-kākāsh)	kōkōsh	shitaganakōkōsh
apple	wabimin	pitōkwamin	wabimin
orange	pokidemin	wamin	kawizawizichwabimin
eggs	wō	wō	wawin
Stop	Nokōshkan	Pótōn	Pōntōn

ENGLISH	MANIWAKI	RAPID LAKE	AMOS
Go	Majan	Majan	Majan
Wash	Kīzi	Kīzi	Kīzi
Book	mazinegin	Mazinīgin	Mezinegan
Yes	e--e	e--e	e-e
No	ka ka win	ka ka win	ka ka-win

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